

## The Daily Tribune.

Issued every morning by Salt Lake Tribune Publishing Company.

TERMS OF SUBSCRIPTION:  
Daily and Sunday Tribune, one week..... \$ 25  
Daily and Sunday, one month..... 1.00  
Daily and Sunday, two months..... 1.90  
Daily and Sunday, three months..... 2.80  
Daily and Sunday, one year..... 12.00  
Sunday Tribune, one year..... 1.00  
Sunday Tribune, six months..... .60  
Semi-Weekly Tribune, one year..... 1.50  
All remittances and business letters should be addressed to:  
SALT LAKE TRIBUNE PUB. CO.,  
Salt Lake City, Utah.  
S. C. Beckwith, Special Agent, Sole Eastern Advertising Agent, Eastern office, rooms 41 to 50, inclusive, Tribune Building, New York. Western office, 515-517 Tribune Building, Chicago.

The Tribune is on sale at all the principal news-stands in the United States.

No communication in relation to publication in or business for the Tribune should be addressed to any individual or officer of this corporation. Matters relating to publication should be addressed to the Editor of the Tribune, and communications relative to subscriptions and advertising and other business should be addressed to Salt Lake Tribune Publishing Company.

Entered at the Postoffice of Salt Lake City as second-class matter.

### Where The Tribune Is on Sale.

New York—Astor House, Waldorf-Astoria, Imperial Hotel.  
Chicago—Palmer House.  
Washington—New Willard, Raleigh.  
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Ask for either 250 or 381, Bell or Independent, for all departments of the paper.



Wednesday, October 4, 1905

### AMERICAN CITY TICKET

Mayor—EZRA THOMPSON.  
City Attorney—OGDEN HILES.  
City Recorder—J. B. MORETON.  
City Auditor—RUDOLPH ALFF.  
City Treasurer—FRANK A. SWENSON.

### AMERICAN COUNCIL TICKET.

First Municipal Ward.  
Long Term—L. D. Martin.  
Short Term—C. J. Crabtree.  
Second Municipal Ward.  
Long Term—E. G. O'Donnell.  
Short Term—A. R. Carter.  
Third Municipal Ward.  
Long Term—Daniel Wolstenholme.  
Short Term—H. H. Brough.  
Fourth Municipal Ward.  
Long Term—W. Mont. Perry.  
Short Term—James C. Leary.  
Fifth Municipal Ward.  
Long Term—Thomas R. Black.  
Short Term—Martin Mulvey.

### A CHOICE OF THREE.

There are three municipal tickets in the field, but only two sides to the fight.

The ecclesiastical side has two tickets—one of which it calls Democratic, the other Republican; but it owns both, and either will suit it.

The civic side is represented by the American ticket, one and indivisible; which stands for civic liberty and personal and political freedom from ecclesiastical despotism.

With this issue there can be no doubt which side every loyal citizen will take.

Mr. Lynch has been nominated, but is he or Mr. Morris the real choice of Mr. Smoot?

It is said, however, that some rather good people go to the fair merely to see the exhibits.

Mayor Morris can not think that the hierarchy would be so unjust as to prefer a mere Gentile to him.

If the State Fair exhibits were taken past the grand stand in parade, many more people would see them.

The State fair has had beautiful weather so far, but it is well to remember that conference is coming.

There may also be enough qualified persons here during conference time to hold a Lonely Roads convention.

Later on, Mr. Lynch may be able to appreciate the position the famous ox was in that was led to the slaughter.

With the Republican convention off his hands, Apostle Smoot is now prepared to be unexpectedly called away.

The Republican convention commended the efficiency of the police department, and yet it took action to remove its head.

Favored conference visitors will probably be told of the way in which elders are faithfully violating the manifesto in Mexico.

There are indications that Mr. Spry's Mormon Democrats will be given the privilege of voting their party ticket this year.

The Republican convention paid Mr. Lynch the high compliment of a nomination by acclamation, as no one else could be induced to run.

Action has been taken by the City Council providing for many more miles

of sidewalk, which Mayor Morris's admirers will of course give him credit for.

### A TRUE PARABLE OF ITIHES.

And lo, in the city Ogdeniss, which lieth to the north of the city Zion, between two flowing rivers, dwelt a merchant exceeding shrewd.

And his name was Smurthwaite—he that was called Charles Soakem by his parents—and verily did he grow up to fulfill the wish of his father, his father being one who thought it wise in dealing with frauds to soakem plenty.

And of substance he did have much; yea of flour and corn and meal, and of all manner of seeds for planting, and much forage, and stores of money in the bank—when the executive committee said yea.

Behold this goodly merchant did multiply an hundred fold in his great stores. And the holy men of the church did come nigh unto him and did beseech him saying, Pay thou into the storehouse of the Lord a tenth part of all thine increase.

He answered them like unto the wise men, saying, Wherefore is it that I, who am of moderate means and much financial struggle, shall pay of my small gain, while the many pharisees who wax rich and hold high their heads high and are full of pride in the church, do absorb unto themselves the substance which cometh in from such toilers as I?

And the holy taxgatherers did say, It is none of thy business, O Charles, surnamed Soakem, what is done with the measures of meal and the money which cometh from exchange. Lo, it is written that the ruler of the kingdom shall wax exceedingly rich. For behold he must have plantations in many lands. Knowest thou not that his family is of a vastness, even of his wives and his children? And besides, thy substance is needed for the poor.

But Smurthwaite had not the fear of mea in his heart, and he answered them, saying, Show me, as if he came out of the land of Missouri and not Liverpool.

And they showed him, and he beheld the poor they got none of the substance, and the taxgatherers did take unto themselves much, and the proud rulers did swipe the most.

And he said unto the taxgatherers, Not for your uncle any more; this same whole business is a blooming fraud; and unto the world will I publish the tidings.

And verily that he did. Being revengeful of heart the pharisees did carry him before the judges and he was cut off with a shining sword, the same being called excommunication.

For it descended upon his head with a sharp hiss, being like unto other things that hiss; and lo, he was no more of the church, and Smurthwaite stood outside where the Gentiles stand.

And the tithing time returned, and Smurthwaite did write an epistle unto one Ephraim, the same being his debtor; and he did request payment of the debt and honest interest, for which Ephraim's measure of land had been pledged.

But behold, instead he did receive an epistle from a widow, saying that she it was who had been the wife of Ephraim, but behold the man was dead, and her children wept because their father was not.

Whereat the heart of Smurthwaite did wax exceedingly sore for her, inasmuch that his heart was smote with sorrow; and yet also his heart did leap for joy because he knew this tithing business like a book.

And straightway he did make a paper unto the widow, which forgave her of the one hundred and seventy shekels, and he bade her go forth unto her little ones with joy.

And when these tidings came unto the holy taxgatherers they were exceeding wroth, and he said unto them, Behold, tithes will I pay not to the little fat bishop. Better that I give unto the poor with mine own hand; for verily then do I know that the poor receiveth.

No more shall my substance go to enrich the girth of the lean and hungry prophet at Zion, to lengthen his whisker already over-long.

And when the people heard of the doings of Smurthwaite, behold many did follow his example. And they did hearken unto the old commandment, Love ye the poor.

And the chief priest, seer and revelator in Zion did gnash his teeth and would again smite the man Smurthwaite, but Smurthwaite Soakem was beyond him, he was with the army of the Gentiles; and when the prophet did see the mighty host he fled straightway again to the lonely road in Mexico.

### COMMITTED TO MORRIS.

No doubt the fact that the church organ had come out decisively for Morris in its editorial columns the evening before, had a dampening effect upon the so-called "Republican" convention yesterday.

The church organ anguished in pain because "the enemies" (fateful word!) were not disposed to give credit to Morris for doing things that he hasn't done.

But the church organ has full faith in him. As in "The Mikado," when the thing is ordered done, it must be considered as fully accomplished; so here when Morris stands sponsor for an ill-considered, wasteful, repudiating water scheme, the people are to accept that uncertain and doubtful futurity as something now present, and to believe that we already have a perfect, ample,

and in every way admirable water system already installed.

The special significance in the church organ's ranging itself on the side of Morris, however, is that it does so. There were reasons many and powerful why it should do nothing of the sort; but they were flung to the winds, and the church is thus openly committed to Morris, so far as the voice of its organ can do so.

It is no marvel, therefore, that the "Republican" convention met under a cloud, and was not able to get out from under it all day. It is to be feared that it cannot get out from under it at all.

### "REPUBLICAN" CONFERENCE.

The "Republican" branch of the ecclesiastical political conference for the city stake, met yesterday. A few "outsiders" were permitted to take part, so that the real power might be able apparently to shield itself from the charge of exclusiveness, and so that it could dodge responsibility if anything went awry. It was a pleasant arrangement all around—for the ecclesiasts; as it permitted them all the power without any holding of them responsible so far as appearances go. They could—and did—run things according to the chief pulled the strings. But yet not altogether so openly as to commit them to anything. No positive revelation was received, which puts this conference on all-fours with all the conferences that have been held for the past fifteen years. Both the spirit of revelation and the spirit of wisdom are sadly lacking in these latter-day gatherings.

As was altogether appropriate, the tone of the conference was solemn. There was no unseemly hilarity. No smiles pervaded the little company. No laughter was heard; it would have been a sacrilege. The elder who opened the meeting had no twinkle in his eye—nor in his speech. The proceedings were marked by the heavy anxiety that is appropriate in such ecclesiastical proceedings. The elders who were proposed for the conference to sustain, and that were sustained, were supposed to be vessels duly set apart for the ordination which it was proposed to confer upon them. Those who were chosen for the nominations and for the laying on of hands (for missionary expenses) received their ecclesiastical-political orders with due modesty and with a marked absence of that boisterous and confident hilarity which is the usual concomitant of a mere political convention.

Was this a mere political convention? Perish the thought! No delegate so considered it; or, if he did so, the notion was quickly smothered when he observed the subdued and solemn atmosphere that pervaded the whole congregation, and every hole and corner of the auditorium so set apart for the service. The nave of the structure was not crowded, though it might be possible that it held more than one knave. In this, however, it would be but human, for even the elect may stumble.

The conference was a brief one as such meetings go, and its coldness was in marked contrast to another gathering, which was real politics, and which was held by the American party on the Tuesday previous. The difference between the two, and the motives and sentiments underlying each, as well as the motives and sentiments underlying the ecclesiastical-Democratic conference of Thursday last, will be passed upon by the people of this city at the polls on the 7th day of November, in a way that will be decisive against the interpolation of the ecclesiastical hand in political and city affairs for all time to come.

### THE NEWS AND INGRATITUDE.

But how much does this watery promise amount to, whatever its meaning may be? The very framers of the document which was adopted by the convention, have been throwing blocks in the way of the best plan for an ample water supply that has ever been devised for the city. The meanness and most contemptible schemes to prevent its consummation have been resorted to; but, thank heaven, they have so far been in vain.

The foregoing relates to criticism by the American party of the Democratic city administration's maladministration of the promised water project, and of the American party's promise to inaugurate a well-considered plan for an ample water supply if successful at the polls.

We beg our readers to notice the sentence of the News in which appears the statement that "the meanness and most contemptible schemes to prevent its consummation have been resorted to." That is as much appreciation as the Deseret News has ever been able to bestow for any earthly favor from any earthly source; and if, as is taught by some theosophists and many Mormons, we take ourselves with us when we go beyond, the Deseret News will be kicking because God Almighty has not made the cushion quite as soft as promised, nor the graft on the underlying quite as profitable as anticipated.

In all of its history the Deseret News has never made as decent and generous a concession to Gentile administration as was freely made by Gentiles and by The Tribune to a Mormon Democratic administration in voting for the water bonds. The Deseret News is as incapable (and most of the people who stand behind it are as incapable) of exhibiting such civic good feeling as led the Gentiles to vote for the water bonds, as a yellow dog is capable of singing a Greek ode at the door of the man who fed him.

The Gentiles saw only a great civic improvement to be attained by the civic service, concession, generosity of men who pay taxes, men who have families, men who feel pride in their town, men who wanted to see Salt

Lake exalted to the highest rank. These men voted for the bonds and trusted the Democratic administration—more than that, they trusted a Democratic administration controlled by the church—because they believed that longer paltering with the water matter was slaughter of the innocents; and they could not believe that the News and the church and a Democratic Mayor would combine to permit wholesale murder.

The ingratitude and insult to which the voters for civic justice are subjected because they would not permit a theft of the sacred water fund is characteristic of the News and the people who stand behind it.

We recall that once before a favor was granted upon their beseeching. They begged and pleaded; the favor was granted. They turned and spat upon the hand that had enfranchised them, they derided the Nation which had glorified them; they recurred to their forgiven sin. And then, as now, the News spoke in ribald terms of the people and the Nation which had conferred the favor.

All of this means: "If you do not grant us the favor we ask, when it is legitimate, we will howl about you as hard-hearted persecutors. If you do give us favor and power and opportunity, and then refuse to let us use them against the law, and against the decency of society, we will howl against you as the 'meanest and most contemptible' people in the world."

Of all the ingratitude that has ever been shown this side of the ophidian age, commend us to the Deseret News.

### THE THREE TICKETS.

The nominations for the city offices have now been made—by the Americans for clean, absolute politics, as such, free and clear of all dominance by or connection with any sectarian church; by the Democrats under the guidance and control of the strongest local sentiment among the dominant ecclesiasts; and by the Republicans under the guidance and control of that sentiment of the dominant church which puts Smoot's interest first and foremost, and considers the local situation and needs chiefly from the standpoint of the effect the coming city election may have upon the contest to oust Smoot from his seat in the U. S. Senate.

The first nomination stands for the civic public, and for the interests of the city first, last, and all the time. He is the business candidate. His election will mean the lifting of the city out of the ecclesiastical rut into which it has been so shamefully beaten down by Morris. Mr. Thompson's election will mean that the city will rise out of its rut; that it will receive large accessions in population; that business men will establish themselves here; that capital will flow in; and that the city will forge ahead to regain its place among the progressive cities of the West, which it lost so woefully in the decade from 1890 to 1900, as shown by us from the census reports, and which loss was due to the desperate grasp which the dominant ecclesiasts fastened upon its government, its commerce, its trade, and its industry. Nothing can keep the city down if it will but shake off that paralyzing grasp.

The re-election of Mr. Morris will mean the perpetuation of the conditions of doubt in business, of hostility to progress, of the continued rule of the reactionary element. It will mean special privileges to the ecclesiastical "push" in granting municipal favors, and to their pets and favorites. It will mean that whenever President Joseph F. Smith allies himself with any enterprise, he can get from the city, so far as the Mayor can effect it, a cut-throat franchise he may fancy will help him to fill his pocket at the cost of the public. It will mean, in short, the complete surrender of the civil authority to the ecclesiastical rule, and the plucking of the public for the fattening of greedy and scheming priestcraft.

The election of Mr. Lynch will mean much the same as the election of Mr. Morris, since he is nominated by the other hand of the same entity that nominated Morris. The two so-called parties which nominated Morris and Lynch are mere names for the exercise of ecclesiastical control. It is practically impossible for any official to rise higher in the performance of his duties than is the power which gave him place and position. "The ass knoweth his master's crib" no more surely than the politician knows whence comes the power that elevates him; nor is the shuttlecock more obedient to the wind than he to that deadly power.

As with the candidates for Mayor, so with the remainder of the ticket. Each set of nominations partakes of and is governed by the conditions under which it is placed in the field, as recited. In an especial degree is this the case with the nominations for the City Council. In each arm of the ecclesiastical-political machine the power that rules made sure of a majority of willing tools, and it is quite satisfied that its grip in civic affairs, its opportunities for robbing privileges, will be intact. It is only by the election of a majority of either, or a majority comprising a mixture of both, however, that the ecclesiasts can prevail.

The outlook is, therefore, perfectly clear. The great and paramount question is to shake the city clear from the ecclesiastical grip, and the only possible way to do that is by the election of the American ticket. And that, also, is the only thing that will restore the city to its just rank among the cities, and will put it on the high road to growth and advancement.

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The store has been preparing for this sale for a long time. The object is to widen our field of trade—to create a favorable impression the minds of out-of-town people. The confidence of visitors is as potent as establishing confidence in the city. Because it leads to orders. And once an out-of-town friend is made it means that one will be sent to the store without hesitation.

The Hats are desirable. Each one reflects a certain degree of value. Each one is worth more—in several instances several times more the prices quoted.

The Hats are striking bargains—embracing a style-quality impossible to obtain in a smaller city in a hat at a similar price.

CHILDREN'S AND MISSES' HATS.

Fancy shapes in ready-to-wear—splendid for school wear—excellent for wear. At the price it is a most remarkable showing. These have been held back specially for Conference.

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All of the new Fall shapes are shown including Turbans, Polo Turbans, etc. There is a style to these Hats distinctively individual. They are pleasing, full of good features, nobby shapes, striking in effect, dainty expressions of what women should wear who want a becoming and yet an inexpensive hat. The hats are felt trimmed with velvet, wings, pom poms, feathers, etc. The hats are divided into three lots—

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## Boys' School Suits

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There is a style to the clothes which we sell mothers for their boys—suits a little better, a little different—than suits at equal price usually are because we pay manufacturers a little more to have them possess superior advantages.

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### THE PIONEER'S SONG OF HOPE.

Back in the prairie to Utah I came  
Faring the dangers besetting the plain  
Wending my way with an emigrant train  
Suffering hunger and sickness and pain;  
What was the beacon that led me so far?  
Over the desert, the mountain, the scar?  
Was it the light of the Argonaut's star?  
No, 'twas a faith that no fear could out-bar.  
What was the journey I thought of the goal?  
What was the body I thought of the soul?  
There was the Prophet who read heaven's scroll,  
I sang songs of hope to the wagon wheel's roll;  
In the far Mecca toward which I was bound  
Had I but dreamed of the truth I there found.  
How I and others would turned us around  
And traced our steps again over the ground.  
Little I dreamed of the despotic king  
Tied with no strictures but given his ring  
Ruling with bludgeon and plying with sting  
The lash of his fury—a terrible thing:  
Now I see daylight, promise of day,  
Day no belated hasten I pray;  
Sunbeam of freedom, liberty's ray,  
Shine down on Utah, drive darkness away.  
All for Utah and Utah for all,  
Silence the clank of the chain and the ball,  
Shatter the fetters that hamper and gall,  
All for Utah and Utah for all.  
D. J. R.

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